The pra-

yer and complaynt of the Ploweman vnto Christ: writtē nat lon ge after the yere of our Lorde. M. C. thre hūdred.

Christus Matth. 10

* If they haue called the lorde of the house Beel-zebub / howe moch more shall they so call them of his housholde?

BIBLIOTHECA BODLEIANA

¶ Grace be with the and peace be multiplyed in the knowlege of god the father/ and of our lorde Jesus Christ. Amen,

CHrist our sauyoure and his apostels after him / although they taught no thynge which was nat taught in the lawe and the prophetes more thā a M, yeres before / euer & in euery place desyringe the audyence to serche the olde scryptures & proue whether they testifyed with him or no. yet all this natwithstāding the scrybes/the pharyses the byschops / the preestes / the lawyers/ & the elders of the people / cryed alwayes: what newe lernynge is this? These felowes teache newe lernyng. These be they that trouble all the worlde with their newe lernynge. &c. And so with a vayne name of newe lernyng/ and with their auctorite & opinion of olde lernynge & auncyentnesse of the churche / they so blynded the same people that herde Christes doctryne of his owne mouth/ sawe his lyuige and his myracles/ & they that at his comynge to Hierusalem/ met him by the way/cast their clothes and grene bowes in his way / cryenge with an open voyce: Blessed is he that cometh in the name of the lorde. The same people/ I say/ were so blynded & iugled with thē/ that the syxt day after they cryed: hange him on the crosse: hange him on the crosse. And quytte one Barrabas a mursherer / and delyuered innocent Christ vnto deth.

All this dyd their byschops/preestes/& lawyers bringe to passe / onely by that they made the people beleue it was newe lernynge. And

that the scripture there was no mā that coulde vnderstande but they. And that Christ and his disciples were men neyther of auctorite nor reputacyon / but laye men / ydiotes / fyschers/carpenters and other of the ralcall sort/ So that it was nat possyble that euer God wolde open that vnto suche a rude sorte/ whiche the relygyouse pharyses/the holy byschoppes/ the vertuouse preestes/ the auncyent doctours/ the great lerned lawyers/ and the wyse and sage elders knewe nat. But it must nedes be that Christ and all his disciples were hereticques / scysmatyques and disceyuers of the people/ and well worthy to be put to some shamefull deth for it/ to the example of all other/ as they were in dede afterwarde,

But yet for al this/euen vpō the crosse/christ ouercame his enemies,And whā they thought that they had layde him to slepe for euer/ he arose agayne. And his disciples haue euer had the victory vpō the crosse / & testifyed vnto the world the wysdom of god in these poore ydiotes/ and very folysshnesse and wysdome of the flesshe in these great lerned auncyent fathers.

Euen nowe after the same maner / that ye may grope with your fyngers / that our holye byschops with all their ragmans rolle/ be of the selfe same sort/ & very chyldren of their fathers the pharyses/ byschops & preestes/which so accused Christ & his Apostels of new lernig ye do se howe they defame / sclaunder & persecute the same worde & prechers/ and folowers of it/ with the selfe same names / callynge it newe lernynge / and them new maisters. And receyue the people in errour with their fa-

thers olde face of relygyouse pharyses, freers/ I wolde saye / and monkes, of holy bysshoppes / of vertuouse preestes / of auncyente doctours/ of the great lerned lawyers/ and of the wise and sage elders. And take away the auctorite and estimacyon of goddes worde / and the credence of the preacher / with / ye maye se there is no man preaches so / but two or thre/ and they haue no learnynge / and the folysshe people which hath no lernynge folowes them. But ye shall se no man of substaunce/ of reputacion / of auctorite or learnynge / take parte with them.

And so with these olde clokes of their faders the pharyses/ bysshops/ and prestes/ fyrst they perswade the people the worde of God to be hereSye. And by that meanes they lyberally prison and persecute vnto the deth all the professoures of the same. Euen as the olde pharyses with the bysshoppes and prestes/ prisoned and persecuted Cristi his Apostels / that all the rightuouse blode may fall on their hedes that hath ben sheed from the blode of Steuen the fyrst martyr / to the blode of that innocent mā of god / Thomas Hytton / whom wyllyam werham/ bysshoppe of Canturbury / & Johan Fysscher / bysshoppe of Rochester murthered at Maydeston in Kente. Anno. M. d.xxx. for the same trouth. I pray god that they may be ones turned vnto the lorde that he maye heale them/ & forgyue them that syn of ignorancye. For as for these malycyouse tyrantes that persecute agaynst their owne conscyence/ I praye nat/ but leue them to the iudgement of god/ as manyfest synners agaynst the holyghost.

As for the truth/whan they haue slaine and put to sylence all the preachers of the same & layde it to slepe / doutles god after his old facyon shall there/ by them & those meanes that they doute leest reyse vp the truth agayne / to the vtter confusyon of al his enemyes/ whose iudgement doth nat slepe.

Now good reder/ that thou mayst se playnly that it is no newe thyng /but an old practyse of oure prelates lerned of their fathers the bysshops/ pharyses & prestes of the olde lawe. to defame the doctrine of Christ with the name of newe lernynge / and the techers therof with the name of new maisters. I haue put forth here in printe this prayer or complaynt of the plowman which was writtē nat longe after the yere of our lorde a M. and CCC. in his owne olde englysshe / chaungynge therein nothing / as farforthe as I couldе obserue it other the englysshe or ortographye / addynge also therto a table of such olde wordes as be nowe antyquate & worne out of knowlege by processe of tyme. I desyre the to rede it with discrecion and ernestly or euer thou iudge/ and if thou fynde any thinge in it whan thou hast conferred it with the scripture to thy edifycacion or lernynge / gyue god thankes, And if here after there shall chaunce to come into my handes any more suche holy relyques/ partey-nynge this to be accepted / I shall spare nos thee labour nor cost to distrybute it in as many partes as I haue done this / by the helpe of god / to whom be all honour/ glorye and prayse for euer. Amen.

The last daye of February. An. M. cccc. xxxi.

IEsu Christ that was ybore of the mayde Marye/ haue on thy poore seruauntes mercy & pytie / & helpe hem in her gret nede to fyght ayenst sine / & ayenst the deuyll that is auctor of syn/ and more nede nas there neuer to crye to Christ for helpe) thā it is right now For it is fulfylled that god sayd by Isaye the prophet. he riseth vp erlych to folow dronkēnesse / & to drinke to it be euen / the harpe & other mynstrels byth in your festes & wyne. But the warke of god ye ne beholdeth nat / ne taketh no kepe to the warkes of his handes. And therfore my peple is take prisoner for they ne had no cōnyng / & the noble men of my people dyeden for hungre / & the multytude of my people weren drie for thirst / & therfore hell hath drawen abrode her soule/and hath yopened his mouthe withouten any ende. And efte sones sayth Esaye the prophet. The worde is sloten awaye/& the hyghnesse of the people is made seke/& the erth is infect of his wonnyers / for they haue broken my lawes & ychaūged my right and han distroyed myne euerlastynge bonde & forwarde betwene hem & me. & therfore curstynge shall deuour the erth

and

and they that wonneth on the erthly shullen don synne / & therfore the erthe tyllers shullen ware wood / & fewe men shullen be yleft vpon the erth. And yet sayth Isaye the prophet. This sayth god / for asmoch as this peple nigheth me with her mouth / and glorifyeth me with her lyppes / & her hert is ferre fro me / & they han pdred more mēnes commaūdemētes than myne / & more draw to her doctrynes than to myne. Therfore woll I make a gret wondring vnto this people / wysdome shall perysshe away from wyse men / & vnderstandīge of redy men shall ben yhyd. And so it semeth that an other sayenge of Isaye is fulfylled / there as god bade him go teche the people / & sayd. Go forth & say to this people / eres here ye & vnderstād ye nat / & eyes ye haue syght & ne know ye nat. Make blynde the hert of this people / & make her eares heuye & close her eyen / lest he se with his eyen / & here with his eares & vnderstande with his hert & be yturned / and yche hele him of his sycknesse. And Isay sayde to god. Howe longe lorde shall this be? & god sayde. For tv the cyties ben desolate withouten a wonnyer / and an howse with-

wit ho uten a man.

¶ Here is mykell nede for to make sorowe and to crye to oure lorde Jesu Christ/ hertilych for helpe & for socour that he woll forgeue vs our sines and geue vs grace & conning to seruen him better herafter. And god of his endles mercy geue vs grace & cõnyng trulych to tellen which is Christes lawe in helpynge of mennes sowles / for we beth lewde men and synfull men and vncon nynge / and if he woll be our helpe and our socoure / we shullen well parforme our purpose. And yblessed be our lorde god that hydeth his wysdome from wyse men / and fro redye men / and techeth it to small chyldren / as Christe techeth in the gospell.

¶ Christẽ men han a law to kepe/that which law hath two partes. beleue in Christ that is god / & is the foundemẽt of her law/ & vpon this foundement as he sayde to Peter / and the gospell bereth wytnesse / he woll bylde his chur che. And this is the fyrst partie of chri stes lawe. The seconde partie of his lawe / beth Christes cõmaundementes that beth written in the gospel / & more verilych in christen mennes hertes.

And

¶ And as touching the beleue/ we beleue that Christ is god/ & that there ne is no god but he. We beleue neuer the lesse / that in the godhed there ben .iij. persones/ the father/ the son/ & the holyghost (and all these thre persons ben one god & nat many goddes / & all they beth ylich mighty / ylich good / & ylich wyse/ & euer haue ben/and euer shullen ben. We beleuen this god made the worlde of nought/& man he made after his own lykenes/in paradise that was a lande of blysse / & gaue him that lāde for his heritage/& bad him that he shulde nat eate of the tree of knowig good and euyll / that was amydde paradyse. Than the deuyl that was fallen out of heuen for his pride had enuy to man / & by a false suggestyon he made man to eate of this tree/ & breke the cōmaundement of god/ & tho was man ouercomē of the deuyll / & so he lost his herytage and was yput out therof into ȳ world that was a lande of trauell & of sorowe vnder the fendes thraldome to ben punysshed for his trespasse. There man folowed wyckednes & synne / & god for syn of man sent a floude into this worlde & dreynte all mankynde saue eyght

soules. And after this flode he late mē multiplyē in the worlde / & so he assayed whether man drad him or loued him / & amonge other he founde a man that hyght Abraham / this man he proued whether he loued him & drad him / and bad him that he shulde offrē Isaac his son vpon an hyll / & Abraham as a trew seruaunt fulfylled his lordes cōmaundement / & for his vprumnesse & truth / god sware vnto Abraham that he wold multiply his sede as the grauell in the see / and the sterres of heuen / & he behyght to him & to his heyres the lande of Behest for herytage for euer / yet they wolden ben his trewe seruantes & kepe his hestes. And god helde him forwarde / for Isaac Abrahams son begat Jacob & Esau / & of Jacob that is yclepped Israell / comen goddes people that he chose to be his seruauntes / and to whom he behyght the lande of Behest / this people were in great thraldome in Egipt vnder Pharao that was kynge of Egypte / & they cryeden to god that he shulde delyueren hem oute of that thraldome / & so he dyd / for he sente to Pharao Moses & his brother Aaron / & bad him delyuer his people to don him

sacri-

lacrifyce / and tofore Pharao he made Moſes don many wonders or that pharao wold delyuer his peple/ & at the laſt by might he delyuered his people oute of thraldom & led hem through a deſert toward the laude of Beheſt / & there he gaue hem a law that they ſhulden lyue after. whan they camen into her countrey/ & in ther wey thyder warde/ the. x cõmaundemẽtes god wrote himſelf in two tables of ſtone : the remenaunt of the lawe he taught hem by Moſes his ſeruant / how they ſhulden do eucrych one to other/ & yef they treſpaſed ayen the law/ he ordened how they ſhuldẽ be punyſched . Alſo he taught hem what maner ſacrifyces they ſhulden do to hi and he chees hi a people to ben his preſtes/ that was Aaron & his children to don ſacrifyces in the tabernacle/ & after warde in the temple alſo. He chees hi the remenaunt of the chyldren of Leuy to bẽ ſeruãtes in the tabernacle to the preſtes / & he ſayd . Whan ye comen in to the laude of Beheſt / the chyldren of Leuy/ they ſhullen haue non heritage a monges her brethren/ for yche woll be here parte/ & her herytage/ & they ſhullẽ ſerue me in the tabernacle by dayes &

by

by nyghtes/ & he ordeyned that prestes
shulden haue a parte of the sacrifyces
that were offred in the tabernacle/ and
the fyrst begotten bestes/both of men &
bestes & other thynges/as the lawe tel-
leth. And the other chyldren of Leuy
that serueden in the tabernacle shulden
haue tithynges of the peple to her lyue
lod/ of the which tithyngs they shulden
yeuen the preestes the tenthe partie in
forme of offeryng. The chyldrē of leuy
both prestes & other shulden haue hou-
ses & croftes and leswes for her bestes
in the lande of Behest / & non other he-
ritage / & so god yaue hem her lande of
Behest / & bade hem that they ne shulde
worshyp no other god than him. Also
he bad that they shulden kepe his com-
maundementes / and yf they dydden so
all her enemyes about hem shulden dre
de hem & ben her seruantes / & yef they
worshippeden falle goddes and so for-
saken his lawes / he behyght hem that
he wolde bringe hem out of that lande
and maken hem serue her enemyes/but
yet he sayde/he nolde nat bynemen his
mercy away from hem / if they wolden
crye mercye and amende her defautes/
and al this was ydone on goddes syde.

And

¶ And here is mykell loue shewed of god to mā. And who so loketh the Bible / he shall fynde that mā shewed hem lytle loue agayne warde / for whā they weren yeomen to her heritage / they forgetten her god / and worshipped en false goddes. And god sent to hem the prophetes and his seruantes foele tymes to bydden hem withdrawen hem from her synnes / & other they slewen them / or they beten hem / or they leden hem in prison / and ofte tymes God toke vpon hem great vengeance for her sines and whan they cryeden after helpe to god / he sent hem helpe & socour. This is the generall proces of the olde testamente that God yaue to his people by Moses his seruaunt. And all this testament & this doing ne was but a shadowe & a fygure of a newe Testament that was yeuen in by Christ / & it was byhoten by Jeremye the prophet / as s. Paul bereth wytnesse in the pistle that he writeth to the Jewes. And Jeremy sayth in this wyse. Lo / dayes shal come god sayth / and yche woll make a newe bonde to the house of Israel and to the house of Jude / nat lyche the forwarde that I made with her fathers in that

daye

day that I toke her bonde to lede hem out of the lande of Egypte / the which forwarde they maden beyne / & yche had lordship ouer hem. But this shalbe the forwarde that yche wolde maken with hem after thylke dayes / ych woll yeue my lawes within hē in her inwardnes / and ych woll writen hem in her hertes / and ych woll ben her god & they shulle be my people / & after that a mā ne shal nat teche his neyboure ne his brother. For all / god sayth / from the lest to the most shullen yknowe me / for yche woll forgyuen hem her synnes / and I nylle no more thynke on her synnes.

¶ This is the newe Testamente that Christ both god and mā yboren of the mayden Mary / he taught here in this worlde to bringe man out of syn & out of the deuyls thraldome and seruyce to heuē / that is lande of blysse & heritage to all tho that beleuen on him / & kepen his cōmaundemētes / & for his techyng he was done to the deth. But the third daye arose ayene from deth to lyfe / and ferte Adam and Eue & many other folke out of hell / and afterwarde he came to his disciples and comforted hem. After he steyed vp to heuen to his fader

and

and tho he sent the holighost amonges his discypples / and in tyme commynge he woll come and demen all mankynde after her werkes / and after the wordes he spake vpon erth / come to dysse both in bodye and in soule / euer withouten ende / and some to payne withouten ende / both in bodye and in soule.

¶ This is our beleke & all cristen mennes / and this beleue is the fyrst poynte of the new testament / that yeh christen man is holde stedfastly to beleue / and rather to suffre the deth than forsaken this beleue / & so this beleue is the bred of spirytuall lyfe / in forsakynge synne / that Christ brought vs to lyfe.

¶ But for as moch as mānes lyuynge ne standeth nat alonlyche by bred / he hath ygyuen vs a draught of water of lyfe to drinke. And who that drinketh of that water / he ne shall neuer afterwarde ben a thyrst. For this water is the clere techynge of the gospell / that encloseth seuen cōmaundementes.

¶ The first is this / thou shalt loue thy god ouer all other thynges / & thy brother as thy selfe / both enemy & frende.

¶ The seconde commaundement is of mekenesse / in the whiche Christ chargeth

geth vs to forsake lordshippe vpon our brethren and other worldlye worshyppes/ and so he dyd him selfe.

¶ The thyrde commaundement / is in standynge stedfastlyche in truthe / and forsakynge all falsenesse.

¶ The fourth commaundement/ is to suffre in this worlde diseases and wronges withouten ayenstandynges.

¶ The fyfth cõmaundement/is mercy to forgeuen our brethren her trespasse/ as often tymes as they gylteth / without askynge of vengeaunce.

¶ The .vj. cõmaundemẽt is poorenes in spirite/ but nat to ben a begger.

¶ The seuenth commaundemente / is chastyte/that is a forsakynge of fleshlyche lykynges displeasynge to god.

These cõmaundementes encloseth the ten commaundementes of the olde law and somwhat more.

¶ This water is a blessed drinke for christen mẽnes soule. But more harme is/ moch folke wolde drinke of this water(but they mow nat come therto/ for God sayth by Ezechiell the prophete / Whan ye gyue to you the most clere water to drinke / ye troubled that water with your fete / & that water so de-

fouled/ ye yeue my shepe to drinke. but the clene water is yhydde fro the shepe and but yf god clere this/ it is drede lest the shepe dyē for thyrst. And christ that is the wysdom of the father of heuen/ & welle of this wysdome that come from heuen to erth/ to tech man this wysdōe thorow the which man shuld ouercome the sleyghtes of the deuyl/ that is prin cypall enemy of mankynde/ haue mercy and pytie of his people/ & shewe if it be his wyll/ howe this water is troubled/ and by whom/ & sythe clere this water that his shepe mowen drinke herof/ and kepe the thyrst of her soules. Blessed mote our lorde ben/ for now he hath y- taught vs in the gospell/ that are than he wold come to the vnyuersall dome/ there shulde come many in his name/ & sayen that they weren Christ/ and they shulden done many wonders & begylen many men. And many false prophetes shulden aryse & begylen moche folke.

Ah lorde/ yblessed mote thou ben of e- uerich creature/ which ben they that ha ue yleyd that they weren christ/ & haue begyled thus thy peple? Trulych lorde I trow thylke that seyen that they ben in thy stede & bynemen thy worshyp/ &

maken the people worschippen hem as god/ & haue byd thy lawes from the pe ple. Lorde/who durst syt in thy stede & bynemen the thy worschip & thy sacrifyce/ and durst maken the people worschip hem as goddes? The psalter telles/ that god ne woll nat in the day of dome demen for bodilyche sacrifyces and holocaustes. But god sayth / yelde to me sacrifyce of herynge; and yelde to god thyne auowes / and clepe me in daye of trybulacyon/and ych woll defende the/ and thou shalte worschippe me.

¶ The herynge of god standeth in .iij. thynges. In louynge god ouer all other thynges. In dredynge god ouer all other thynges. In trustynge in god ouer all other thynges.

¶ These thre poyntes Christe techeth in the gospell. But I trowe men louen him but a lytell. For who so loueth Christ/ he woll kepen his wordes. but men holden his wordes for heresy and folye / & kepeth mennes wordes. Also men dreden more men & mennes lawes and her cursynges / thā Christ and his lawes & his cursynges. Also men hope more in men & mennes helpes/thā they do in Christ & in his helpe. And thus

hath he that sytteth in godds sted bino men god these thre heryings / & maketh men louen him & his lawes more than Christ & Christes lawes / & dreden him also. And there as the people shulden yelde to god her vowes / he seyth / that he hath power to assoylen hem of her a uowes / & so this sacrifyce he nemeth a waye frō god. And there as the people shuld crye to god in the day of tribulacion / he letteth hē of her cryeng to god and bynemeth god that worship. This day of tribulaciō is whan mā is fallen thorow synne into the deuyls seruyce / & than we shulden crye to god after helpe and axen foryeuenes of our synne / and make gret sorowe for our synne / & ben in full wyll to do so no more ne non other synne / & than oure lorde god woll foryeuen vs our synne / and maken our soule clene. For his mercy is endlesse.

¶ But lorde / here men haue bynemen the moche worshippe. For men sayen that thou ne myght nat clene assoylen vs of our synne. But if we knowlegen our sines to prestes / and taken of hem a penaunce for our synne yef we mowē speke with hem.

¶ A lorde thou forgaue somtyme Peter

ter his synnes & also Mary Magdalen and other many synful men without shriuyng to prestes/& takynge penance of preestes for her synnes. And lorde thou arte as mighty nowe / as thou were that tyme / but yef any man haue bynome the thy myght. And we lewde men beleuen / that there nys no man of so great power / & yef any man maketh him selfe of so gret power/he heigheth him selfe aboue god. And saynt Paule speketh of one that sytteth in the temple of god/& hygheth him aboue god / & yef any suche be / he is a false Christ.

¶ But herto seyen prestes / that whan Christ made clene lepprouse men / he bad hem go & shew hem to prestes. And therfore they sayen that it is a cõmaundement of Christ / that a man shuld shewe his syn to prestes. For as they sayen / lepre in the olde lawe betokeneth syn in this newe lawe. A lorde god / whether thyne Apostels knew nat thy meaning as well as men done now? And if they hadden yknow that thou haddest commaunded mẽ to shriuen hem to prestes and they ne taught nat that cõmaũdement to the people / me thynketh they hadden ben to blame / but I trow they knew-

knewen well that it was none of thy cõmaundemẽtes / ne nedefull to hele of mãnes soule. And as me thinketh/the law of lepre is nothing to the purpose of shriuyng/ for prestes in the olde law haddẽ certayne poyntes and tokens to knowe whether a man were leprouse or nat / and yef they were leprous/they haddon power to putten hem away frõ other clene men/ for to that they weren clene / and than they hadden power to receyuen him amonge his brethren / & offeren for him a sacrifyce to god.

¶ This nys nothing to the purpoſe of shriuynge. For there nys but one preſt/ that is christ/that may know in certen the lepre of the soule. Ne no preſt may make the soule clene of her synne / but Christe that is preest after Melchysedekes ordre. Ne no preest here beneth maye ywit for certeyne whether a man be clene of his synne or clene assoyled/ but yef god tell it him by reuelacion. Ne god ordeyned nat that his preestes shuld set men a penance for her syn after that quãtyte of the syn / but this is mans ordynaũce / & it may well be that there cometh good herof. But I wote well that god is moche vnworshypped therby.

therby. For men truſt more in his abſo
lucions & in his peres of grace / thā in
chriſtes abſolucions / & therby is the pe
ple moch apayred. For now / the ſorow
a man ſhulde make for his ſyn / is put
away by this ſhrift / and a man is more
bolde to do ſynne for truſt of this ſhrift
and of this bodily penaunce.
¶ Another myſchefe is / that the peo-
ple is brought in to this beleſe / that
one preeſt hath a gretter power to aſ-
ſoyle a man of his ſynne / and clenner
than an other preeſt hath.
¶ Another myſchef is this / that ſome
preſt may aſſoyle hem both of ſynne &
payne / & in this they taken hē a power
that Chriſt graunted no mā in erth / ne
he ne vſed it nought on erth him ſelfe.
¶ Another myſchef is / that theſe pre-
ſtes ſellen forgeuenes of mēnes ſynnes
and abſolucyons for money / and this
is an hereſye accurſed / that is yeleped
ſymonye / and all thylke preeſtes that
areth price for grauntynge of ſpiritual
grace / beth by holy lawes depriued of
her preſthod / & thylke that aſſenteth to
this hereſye. And be they ware / Helyſe
the prophete toke no money of Naa-
man whan he was made clene of his
lepre:

lepre/but Gieſi his ſeruaunt/ & therfore the lepre of Naaman abode with him/ and with his heyres euer after.

¶ Here is moch mater of ſorowe to ſe the people thus farre plad away frō god and worſchippē a falſe god in erth/ that by might & by ſtrength had ydon away the gret ſacrifyce of god out of his temple / of whiche myſchefe & dyſcomforte Danyell maketh mencion/ and Chriſte bereth therof wytneſſe in the goſpell. Who that redeth it / vnderſtande it.

Thus we haue ytolde apartye / how he that layth he ſytteth in Chriſtes ſtede/ bynemyth Chriſt his worſchip & his ſacrifyce of his people/ & maketh the people worſchippen him as a god on erthe.

¶ Crye we to god & knowlege we oure ſines euerichone to other/ as. ſ. James techeth / & pray we hertelych to god euery chone for other / & than we ſchulen hopen forgyuenelle of our ſines. For god that is endleſſe in mercy layth / that he ne wyll nat a ſynfull mannes deth/ but that be turned from his ſynne & lyuen. And therfore whā he came downe to ſauue mankynd/ he gaue vs alawe of loue and of mercy/ & bad/ yef a man do a treſpaſſe/ amende him priuelyche / & yef he

leue

leaue nat his synne / amẽde him before wytnesse/ & yef he ne amẽdeth nat/men shulde tell to the church / & yef he ne amendeth nat than/men shuld shone his company as a publycan/or a man that is mysbelcued. And this lawe was ysygured in the law of lesse/ who that redeth it he maye se the soth.

¶ But lord god/he that sytteth in thy stede/ hath vndo thy law of mercy & of loue. Lorde / thou byddest loueu enemies as our self / as thou shewest i the gospell there as the Samaritane had mercy on the Jewe. And thou byddest vs also prayen for hem that curseu vs and that defamen vs / & pursuen vs to deth. And so lorde thou dydest & thyne apostels also. But he that clepeth him selfe thy vyker on erth and heed of thy church/ he hath vndon thy law of loue and of mercy. For yef we speken of louyng our enemys/ he techeth vs to fizt with our enemyes that christ hath forboden. he curseth & defyeth vengeaus to hẽ that so doth to him. yef any man pursueth him / he curseth him / that it is a sorow a christẽ man to heren that cursynges that they maken / & blasphemyes in such cursynge. Of that thing

that

that I know I may bere true witnes.
¶ But yef we speke of louynge of our brethren / this is vndone by him that saythe he is goddes vyker in erth. For Christe in the gospell byddeth vs that we shulden clepen vs no fathers vppon erth: But clepen god our father/ to maken vs loue parfytlych togyther. And he clepeth him selfe father of fathers/ & maketh many relygyons / & to euerych a fader. But whether is loue & charyte encreled by these fathers & by her relygyons/ ozels ymade lesse? For a fryer ne loueth nat a monke/ ne a seculer mā neither / noz yet one fryer another that is nat of that ordre/ & it is ayen ward.
Ah lorde / me thynketh that there is lytell parfectyons in these relygyons. For lorde / what charytie hauen suche men of relygyon / that knowen howe they mowen apenstande synne & flyen awaye from her brethren that bē moze vnc̄onynge than they ben/ and suffren hem to traueylen in the worlde withouten her counsell as pestes? Trulych lorde me thynketh that there is lytell charite/ & than is ther lytell perfecti ō. Lorde god whan thou were on erthe/ thou were amouge synfull men to drawen

wen hem frō lyn / & thy disciples also. And lorde I trowe / thou ne graunteſt nat o man more cōuyng than an other all for hym ſelfe / and I wote well that lewde men that ben labourers ne trauayle nat alonlych for hem ſelf. Lorde oure beleſe is that thou ne were nat of that worlde / ne thy techynge neither / ne thy ſeruauntes that lyuedden after thy teching. But all they forſoken the worlde / and ſo euery chriſten mā muſt. But lorde / whether thou taughteſt mē forſake her brethres company and trauayle of the worlde / to lyuen in eaſe & in reſt / and oute of deſoulaude angre of the worlde by her brethres trauayle and ſo forſaken the worlde.

¶ A lorde / thou ne taughteſt nat a mā forſakē a poore eſtate & trauayle / to be afterwarde a lorde of his brethren / or ben a lordes felowe & dwellynge with lordes / as doth men of theſe new relygyons. Lorde / thou ne taughteſt nat men of thy relygyon thus forſake the worlde to lyuen in parfectyon by hem ſelf in eaſe & by other mēnes trauayle. But lorde / they ſeyen they ben yboūde to thy ſeruyce & ſeruen the both nyght and daye in ſyngyng her prayers both

for hem selfe & for other men that don hem good / both quycke and deed / and some of hem gone about to teache thy people whan they haue leysure.

¶ A lorde / yef they ben thy seruantes whose seruantes ben we that can nat prayen as they don? & whan thou were here on erth / for our nede thou taughteste thy seruantes to prayen thy fader priuilych & shortlych / & yet ther had yben a better maner of prayer / I trowe thou woldest haue taught it in help of thy peple. And lorde thou reprouest ypocrites that prayen in long prayer & in open places to ben yholde holy mē. And thou sayest in the gospell. wo to you pharyses / ypocrytes. & lorde / thou ne chargest nat thy seruantes w̄ suche maner seruyce: But thou sayest in the gospell / that the pharyses worshippen the with her lyppes / & her hert is farre from the. For they chargen more mēnes traditions than thy cōmaūdemēts

¶ And lorde / we lewd mē han a beleue that thy goodnes is endles / & yef we kepen thy hestes / than ben we thy trewe seruantes / & though we prayen the but a lytell & shortlych thou wylt thynken on vs / & graūteth vs that vs nedeth / for

so

so thou behightedst vs somtyme: & lord I trow/ that pray a mā neuer so many quaynt praiers/yf he ne kepe nat thine hestes/ he ne is nat thy good seruant. But yet he kepe thyne hestes thā he is thy good seruant/ & so me thinketh lorde that prayeng of lōge prayers ne is nat the seruyce that thou desyrest/ but keppyng of thyne hestes. & than a lewde man maye serue god as well as a man of relygion. And so lorde our hope is/ thou wylt as sone yhere a plowmans prayer & he kepe thyne hestes/as thou wylt do a mannes of relygion/ though that the plowman ne may haue so moche syluer for his prayer as men of relygion. For they connen nat so well praysē her praiers as these other chapmen. But lorde our hope is/ that our prayer be neuer the worse though it be nat so wel sold as other mens prayers ¶ Lorde/ Ezechiell the prophet sayth/ that whan he spake to the people thy wordes/ they turned thy wordes in to songes & in to tales. And so lorde men don now/ they syngē myrilich thy wordes/ & that syngyng they clepē thy seruyce. But lorde/ I trowe that the best sigers ne heygheth the nat most. But

he that fulfylleth thy wordes/he herp-eth the full well/ though he wepe more than synge. And I trowe that wepige for brekyng of thy cõmaundemẽtes be more plesynge seruyce to the/than the syngyng of thy wordes. And wold god that men wold serue him in sorowe for her synnes / & they shulden afterwarde seruen the in myrth. For Christ seyth/ yblessed ben they that maken sorowe/ for they shulen ben yeomforted. And wo to hem that ben mery / & haue her comforte in this worlde. And Christe sayd/ that the worlde shuld ioyen/ and his seruantes shulden be sory / but her sorowe shulden be turned in to ioye.

¶ A lorde / he that clepeth hi selfe thy byker vpõ erth hath yordened an ordre of prestes to do thy seruyce i church to forc thy lewde/people in syngyng ma-tens/euensong / & masse. And therfore he chargeth lewde men in payne of cur syng/to bringe to his prestes tithinges and offerynge to synde his prestes/and he clepeth that goddes parte/and dewe to prestes that seruen him in churche.

¶ But lorde/in the olde law the tithin ges of the lewde peple ne were nat due to prestz but to that other childer of le-

uy

uy that seruede the in the temple/ & the prestes hadden her part of sacrifyces/ & the first bygoten bestes / & other thiges as the law telleth. And lorde/ s. Paule thy seruant seyth/ that the ordre of the presthod of Aaron ceted in Christes comynge and the law of that presthode. For Christ was ende of sacrifyce yoffered vp on the crosse to the fader of heuē to bringe man out of synne / & become himself a prest of Melchisedekes ordre For he was both kyng and prest without begynnynge & ende / and both the presthode of Aaron and also the law of that presthode ben ychaūged in the comynge of Christ. And saint Paul seith it is repreued / for it brought no mā to perfection. For blode of gotes ne of other beestes / ne might nat done awaye syn / for to that Christ shed his blode. ¶ A lorde Jesu/whether thou ordenest an ordre of prestes to offrē in the auter thy flesshe & thy blode to bringen men out of syn & also out of peyne? and whether thou gyue hem alonly the a power to eate thy flesshe & thy blode/& whether non other man may eate thy flesh and thy blode withouten leue of prestes? Lorde / we beleuen that thy flesshe is

very

very meat & thy blode very drynke/ and who eteth thy flesh & driketh thy blod dwelleth in the & thou in him/and who that eteth this bred shall lyue without ende. But lorde / thyne disciples seyde this is an harde worde / but thou answeresst hem & saydest. Whan ye seeth mannes sonne steyen vp there he was rather / the spirite is that maketh you lyue/the wordes that ych haue spoken to you ben spirit & lyfe. Lorde/ yblessed mote thou be / for in this worde thou techest vs that he that kepeth thy wordes & doth after hem / eteth thy flesche and drynketh thy blode/ & hath an euerlastynge lyfe in the. And for we shulde haue mynd of this lyuyng/thou gauest vs the sacrament of thy flesche and thy blode in forme of bred & wyne at thy supper tofore that thou shuldest suffre thy deth/ and toke bred in thyne hande and saydest. Take ye this & eate it/for it is my body / & thou tokest wyne and blessedest it / and saydest. This is the blode of a newe & an euerlastyng testament that shalbe shed for many men in forgyuenesse of synnes. As ofte as ye don this / do ye this in mynde of me.

¶ A lorde thou ne bede nat thyne dis-

cyples

cyples maken this a sacrifyce to bring mē out of paynes/yef a prest offred thy body in the auter. But thou bed hem go & fullen all the folke in the name of the father & the sōne & the holyghost in foryeuenesse of her synnes/ and tech ye hem to kepe those thinges that ych haue cōmaūded you. And lorde/ thyne discyples ne ordeyned nat prestes princypallych to make thy body in sacrament but for to tech the people. & good husbande men that well gouern her housholdes/both wyues & chyldren and her meyny/they ordened to be prestes to techen other mē the law of christ/both in worde in dede/ & they lyueden as trewe christen men/ euery day they eten christes body & dronken his blode to the sustenance of lyuynge of her soules/ and other whyles they token the sacrament of his body in forme of bred and wyne/ in mynde of our lorde Jesu Christ.

¶ But all this is turned vpso downe/ for nowe/ who so wyll lyuen as thou taughtest he shalben holden a fole. And yef he speke thy techynge/ he shalben holden an heretyke/& a cursed. Lorde yhaue no lenger wonder hereof/ for so they sayde to the whan thou were here

somtyme. And therfore we moten take ken in patyence her wordes of blaspe-mye as thou dyddest thy selfe/ ozels we were to blame. And truly the lorde I troow that if thou wer now in the worl de and taughtest as thou dyddest some tyme / thou shuldest ben done to deed. For thy teachynge is dampned for he-resye of wyse men of the worlde / and than moten they nedes ben hereticykes that teachen thy lore / and all they also that traueylen to lyuen there after.

¶ And therfore lord yef it be thy wyl / helpe thyne vnkõnyng & leude seruaũ-tes that wolen by her power & her kou nynge; helpe to distroy syn. Leue lorde syth thou madest womã in helpe of mã and in a more freyle degre than man is to be gouerned by mans reason / what parfection of charite is in these prestes and in men of relygion that haue forsa ken spousshod that thou ordeynest in pa radice bytwyxt man & woman; for par-fection to forsaken traueyle; & lyuen in ease by other mens traueyle. For they mow nat do bodily wordes for defou lynge of her handes/ with whome they touchẽ thy precyouse body in the auter

¶ Leue lorde yef good men forsakẽ the

com.

company of womā/ & nedes they moten haue the gouernaile of mā/than moten they hen ycoupled with shrewes/ & ther fore thy spoushode that thou madest in clēnesse from syn/it is now ychaunged into lykynge of the flesshe. And lorde/ this is a gret myschefe vnto thy peple. And yonge prestes & men of relygyon for delaute of wyues maken many wo men horen / and drawen thorowe their cupll ensample many other men to syn and the ease that they lyuen in/ & their welfare is a gret cause of this myschef. And lorde / me thynketh that these ben quaynte ordres of relygyon / and none of thy secte that wollen taken hoozen/ whylke god forfendes / and forsaken wyues that god ne forfendeth nat. And forsaken traueyle that god commaundes / and gyuen her selfe to ydlenesse/ that is the moder of all noughtynesse. ¶ And lorde/ Mary thy blessed moder and Josep touched oft tymes thy body and wroughten with her handes & lyueden in as moch clennesse of soule as our prestes done now/ and touched thy bodye / and thou touchedest hem in her soules. And lorde/oure hope is that thou goest nat oute of a poore mannes

soule that traueyleth for his lyuelode with his handes. For lorde/our belefe is that thyn house is mānes soule that thou madest after thyne owne lykenes.

¶ But lorde god / men maketh nowe gret stonen houses full of glasen wyndowes/ and clepeth thylke thyne houses & chirches. And they setten in these houses/ mawmetes of stockes & of stones/ & tofore hem they knelen priuylich and apert/ & maken her preyers/ and al this they seyen is thy worschup / and a gret heryeng to the. Ah lorde/ thou forbedest somtyme to make such mawmetes/ & who that had ywor schupped sich had be worthy to be deed.

¶ Lorde in the gospell thou sayst/ that true heryers of god ne heryeth him nat in that hyll beside Samarie/ ne in Hierusalem neyther / but true heryers of god heryeth him in spirite & in truthe.

And lorde God/ what heryeng is it to bylden the a church of deed stones / and robben thy quycke chirches of her bodyliche lyuelode ? Lorde god/ what heryeng is it/ to cloth mawmettes of stockes & of stones in syluer and in golde & in other good coloures? And lorde/ I se thyne ymage gone in colde and in hete

in clothes al to broken without en schone and hosen/an hungred and a thrust.
Lorde what herveng is it/ to tende tapers and torches byfore blide mawmetes that mowen nat yseyen. And hyde the that art our lyght & our lanterne to warde heuen & put the vnder a bussch ell that for darkenes we ne maye nat sene our weye towarde blysse. Lorde/what herieng is it to knele tofore mawmetes that mow nat yheren/ & worschippē hem with prayers / & maken thyne quyck ymages to knele before hem / & aske of hem absolucions & blessynges / & worschippen hem as Goddes / & putten thy quycke ymages in thraldome & in trauayle euermore as beestes/ in colde and in heet and in feble fare to fynden hem in lyuynge of the worlde. Lorde/ what herveng is it to fetche deed mens bones oute of the grounde there as they shulden kyndelyche roten / and schrynen hem in golde and in syluer/ and suffren thy quycke bones of thyne ymages roten in prison for defaute of clothynge. And suffren also thy quicke ymages perysche for defaute of sustenaunce / and rooten in the hoore house in abhomynable lecchery. Some become theues/

and

and robbers / and manquellers / that myghten ben yholpen with the golde and syluer that hongeth aboute deed mennes bones / and other blynde mawmettes of stockes and stones.

¶ Lorde / here ben gret abhominaciõs that thou shewedest to Ezechyell thy prophete that prestes done in thy temple / and yet they clepen that thy heryenge. But leue lorde / me thynketh that they louen the lytell that thus defoulen thy quycke ymages / and worshippen blynde mawmettes.

¶ And lorde / an other great myschefe there is now in the worlde / an honger that Amos thi prophet speketh of / that there shall comen an hungre in the erth nat of breed ne thurst of drinke / but of herynge of goddes worde. And thy shepe wolden be refresshed / but their shepherdes taken of thy shepe her lyfelode / as tithynges .&c. and lyuen hem selfe therby where hem lyketh.

¶ Of such shepherdes thou spekest by Ezechiell thy prophet / & sayest: Wo to the shepherdes of Israel that fedē hem selfe / for the flockes of shepe shulden bē yfed of her shepherdes / but ye eten the mylke & clotheden you with her woll / &

the fatte shepe ye slowe / & my flocke ye ne fed nat / the sycke shepe ye ne healed nat/ thylke that weren to broken ye ne knyt nat togider/ thylke that perisshed ye ne brought nat agayne/ but ye ruled hem with strenshyp & with power. And so the shepe beth spraad abrode in deuourynge of all the bestes of the felde. And Jeremy the prophet sayth / Wo to the shepherdes that dysparcleth abrode / and so tereth the flocke of my lesew.

¶ A lorde/ thou were a good shepherde for thou puttest thy foule for thy shepe/ but lorde/ thou teldest that thylke that commen nat in by the doze ben nyght theues and daye theues/ and a thefe as thou seyest cometh nat but for to stele/ to sleyne/ and to distroye. And zacharie the prophet seyth/ that thou woldest reyse vp a shepherde vnkonnyge/ that ne wole nat heale thy shepe that beth syckne sech thylke that beth lost. Upon his arme is a swerde / and vpon his ryght eye/ his arme shall ware drye / and his right eye shall lese his lyght. O lorde helpe/ for thy shepe beth at great myschefe in the shepherdes defaute.

¶ But lorde / there cometh hyred men and they ne fedden nat thy shepe in thy

pleu-

plentuous lesew/but seden thy shepe ꝟ sweuenes & false myracles & talys. but at thy truth they ne comen nat. for lorde/ I trow thou sendest hem neuer. for haue thei hyre of thy shepe thei ne chargeth but lytell of the fedynge & the kepynge of thy shepe. Lorde/of these hyred men speketh Jeremie thy prophete and thou sayest that worde by him: I ne sende hem nat/ & they rōne blyue/ I ne speke vnto hem/ & they ꝓphesieden. For yef they hadden standen in my coūsel & they had made my wordes knowē to the people/ ych wolde haue tourned hem away from her yuell wey/ & from her wycked thoughtes. For lord/ thou seyest that thy wordes ben as fyre/ & as an hammer brekynge stones. And lorde/thou seyest. Lo/ I to these prophetes metynge sweuenes of lesynge/ that haue tolde her sweuenes/ & haue begyled my people in her lesynge and in her false myracles/ whan I neither sent ne bede hem. And these haue profyted nothynge to my people. And as Jeremie sayth/ frō the lest to the most all they studien couetyse/ and from the ꝓphete to the preest/al they doue gyle.
¶ A lorde/ here is mych myschefe and
mater

mater of sorow/ & yet there is more. for yef a lewde man wolde tech thy people truth of thy wordes/as he is yholde by thy cõmaũdement of charyte/he shalbe forboden & yput in prison/ yef he do it. And so lorde/ thylke that haue the key of cõning/ haue ylockt the truth of the techynge vnder many wordes / & yhyd it from thy children. But lorde/ syth thy techynge is ycome from heuen a-bouc/our hope is/ that with thy grace it shall breken these wardys / & shewe him to thy peple/ to kele both the hunger and the thyrst of the soule. And thã shall no shepherde / ner no false hyrpd man begyle thy people no more. For by thy law I write / as thou yhightest somtyme/that from the lest to the most all they shullen knowen thy wyll / and weten howe they shullen please the euermore in certayne.

And leue lorde yef it be thy wyll/ helpe at this nede / for ther is non helpe but in the. Thus lord by him that maketh himselfe thy byker in erth/ is thy commaundement of loue to the and to our brethren ybroken/ both to him & to thy people. But lorde god / mercy & pacyence that beth tweyne of thy cõmaũdementes

mētes beth distroyed/ & thy people hath forsake mercy. For lorde Dauyd in the salter sayth. blessed beth they that don dome & rightfulnesse is euerych tyme. ¶ O lorde / thou haste ytaught vs as rightfulnesse of henen & hast ibeden vs foryeuen oure brethren as ofte as they trespasen agaynst vs. And lorde thyne olde law of iustyce was/that such harme as a man dyd his brother / suche he shuld suffre by the lawe / as eye for an eye/ a toth for a toth. But Christ made an ende of this lawe / that one brother shuld nat desyre wrake of an other/ but nat that he wolde that syn shulde ben vnpunysshed/ for therto hath he yordeyned kynges and dukes and other lewde offycers vnder hem/ whylke as s. Paul sayth/ne caryen nat the swerd in veyne for they ben the ministers of god & wrakers to wrath/to hem that euyll doue. And thus hath Christe ymade an ende of this olde lawe / that one brother ne may nat suen an other him self/ for the to wreken without syn for brekynge of charite. But this charyte lord hath thy biker ybroke & sayes that we sinen but yef we suen for our right. & we se I wote that thou taughtest vs somtyme to gy

we our mantel also/euer that we shulde
suen for our cote. And so lorde beleuen
we that we ben yboundē to done by the
law that is all charyte/ & offycers dutie
is to defende vs from thylke theuery
though we complaynen nat. But lorde
thy lawe is turned vpso downe.
A lorde what dome is it to slene a theef
that take a mans cattell away frō him
and suffren a spousebreker to lyue / & a
lechour that kylleth a womans soule?
And yet thy lawe stoned the spousebre-
kers and lechours/ and lette the theues
lyuen and haue other punysshement.
¶ A lorde / what dome is it to slene a
theef for stelyng of a horse/ & to let him
lyue vnpunysshed & to mayntayne him
that robbeth thy poore people of here
lyfelode and the soule of his fode.
Lorde/ it was neuer thy dome to sayen
that a man is an heretyke & curled for
brekyng of mans law/ & demen him for
a good man that breketh thyne hestes.
¶ Lorde/ what dome is it to curlen a
a lewde man yef he smyte a preest / and
nat curlen a prest that smyteth a lewde
man and leseth his charyte.
¶ Lorde/what dome is it to curlen the
lewde people for tichynges / and nat
curse

curse the parsone that robbeth the peple of tithynges / & ne techeth hem nat god lawe / but fedeth hem with paynetynge of stonen walles / and songes of lateu that the people knowen nat.

¶ Lorde / what dome is it to punysche the poore man for his trespasse / and suffren the ryche contynuen in his sinne for a quayntytie of money.

¶ Lorde / what dome is it to sleue an unkõnyng lewde man for his synne / & suffren a preest other a clerke that doth the same synne scapen alyue? Lord/the syn of the preest or of the clerke is greter trespasse/than it is of a lewde unkounynge man / & greter ensample of wyckednesse to the commune people.

¶ Lord/ what maner peple be we that nother kepen thy domes and thy rightfulnesse of the olde testament that was a lawe of drede / ne thy domes and thy rightfulnesse of thy new testamẽt/ that is a law of loue and of mercy/ but han an other lawe / and taken of borhe the lawes that is lykynge to vs / and the remenaunte of hethen mennes lawes. And lorde / this is a great myscheefe.

¶ O lorde/thou sayest in thy lawe / ne deme ye nat/ and ye ne shullen nat ben demed

demed / For the same measure that ye meten to other men / men shall meten to you ayen ward. And lorde / thou sayst that by her werken we shullen knowen hem. And by that we knowē that thou ne commaunded vs to demen mennes thoughtes / ner her werkes that ne weren nat ayenst thy law expressely. And yet lorde / he that seyth he is thy byker wyll demen our thoughtes / and asken vs what we thynke / nat of the lorde ne of thy hestes / for they caren lytell for hem / but of him and of his / whilk they setten aboue thyne / and makē vs accusen our selfe / or els they wyllen accursen vs / for our accusers mowen we nat knowen. And lorde / thou saydest in thyne olde lawe / that vnder two wytnesses at the leest or thre / shulden stande euery mater. And that the wytnesses shulden euer be the fyrste that shulden helpen to kyll him.

¶ And whan the scribes and the phariseis somtyme brought before the a woman that was ytake in spousebrekyng and areden of the a dout / thou dyddest write on the erth / & thā thou gaue this dome. He that is withouten syn throw fyrst at her a stone / & lorde / they wenten forth

forth away frō the & the woman/ & thou forgaue the woman her trespasse/ and bede her go forth and synne no more.
O swete lorde if the prestes tokē kepe to thy dome/ they wolden ben agast to demen men as they done. O lorde yef one of them breke a cōmaundement of thy law/ he wole axen mercy of the/ & nat a payne that is dew for the syn/ for paine of deth were to lytell. O lord how darē they demen any mā to the deth for brekyng of her lawes/ other assenten to suche lawe? for brekyng of thy lawe they wolen ſetten men penaunce or pardon hē and helpe & maynteyne hem as ofte as they trespasen. But lorde if a mā ones breke her lawes or speke ayenst hem he may done penance but ones & after ben brent. Trulych lorde thou sayst/ but if euerich of vs forgeue other his trespas thy father ne wole nat forgeuen vs our synnes. And lorde whā thou henge on the crosse/ thou prayedest to thy father to haue mercy on thyne enemyes.
And yet they seyen lorde that they ne demen no man to the deth/ for they seyen they ne mowen by her lawe demen any man to deth. A leue lorde/ euen so saydē her forfaders the pharyses/ that it ne

was

was nat leful for hem to killen any mā
and yet they biddē Pilat to done the to
the deth ayenst his owne cōsciēs/for he
wold gladly haue yquytte the / but for
that they thretned him with the empe-
rour/ & broughten ayenst the false wyt
nes also. And he was an hethen man.
¶ A lorde / howe mocke trewer dome
was there in Pilate that was an hethē
iustyce / than in oure kynges & iustyces
that wolen demen to the dethe & berne
in the fyre him that the prestes delyue-
ren vnto hem withouten witnes or pro
fe? For Pylate ne wolden nat demen
the for that the pharyses sayden/that
yef thou ne haddest nat ben a mysdoer/
we ne wolde nat delyuer him vnto the/
for to they broughten in her false wyt-
nes ayenst the. But lorde/ as thou say-
dest somtyme that it shulde ben lyghter
at domes day to Tyre & to Sydon and
gomorra/ thā to the cyties where thou
wrought wonders and myracles / so I
drede it shalben more lyghter to Pylat
in the dome / than to our kynges & do-
mes men that so demen withoute wyt-
nesse and proke. For lord/to demen thy
folke for heretykes is to holden the an
heretyke / & to brennen hem is to bren-

nen the/ for thou seydest to Paul whan he persecuted thy people/ Saul/ Saul/ wherfore persecutest thou me / & in the dome thou shalt sey/ that ye haue done to the lest of myne/ye haue done to me.

Thus lorde is thy mercy and iustyce fordone by him that seyeth he is thy viker in erth/for he neither kepeth it hym selfe nor wille nat suffre other to do it.

¶ The thirde cõmaundement that is patyence and sufferaunce/is also ybroken by this byker. Lorde / thou bydest suffren both wrouges and strokes withouten ayenstandyng / and so thou byddest thy selfe to yeuen vs ensample to suffren of our brethren. For suffrynge nourysheth loue/ and ayenstandeth debate. And all thy lawe is loue/ or els thynge that draweth to loue.

¶ But lorde/men techen that men shulden pleten for her right & fyghten also therfore/& els they seyen men ben in pecl/ & thou bede in the old law mẽ fight for her countrey / & thy selfe haddest .ij. swerdes in thy company whã thou shuldest go to thy passyõ / that as these clerkes seyen/betokeneth a spũall swerde & a tẽporal swerde/that thou youe to thy viker to rule w thy church. Lorde this

is

is a slygh speche / but lorde we beleuen that thou art kynge of blysse / & that is thine heritage / & mankyndes contrey / and in this worlde we ne ben but straungers and pylgrimes. For thou lorde ne art nat of this worlde / ne thy lawe net ther / ne thy trewe seruãtes that kepe thi lawe. And lorde / thou were kyng of Juda by enheritage / yef thou woldest haue yhad it / but thou forsoke it & pletedest nat therfore / ne foughte nat therfore.

¶ But lorde / for thy kynde herytage & mankyndes contrey / that is lande of blysse / thou foughtest mightelych. In batayle thou ouercame thy enemye / & so thou wõne thine herytage. For thou that were a lorde mightyest in batayle / and also lorde of vertues arte ryghtfullich kynge of blysse / as Dauid seyth in the psalter. But lorde / thyne enemy smote the dispitefullych / & had power of the and honge the vpon thecrosse as thou haddest ben a theke / and bynemyn the all thy clothes / and sticked the to the herte with a spere.

¶ O lorde / this was an harde assaute of a batayle / & here thou ouercame by pacyence myghtylych thyne enemyes / for thou ne woldest nat done agaynste

the wyll of thy father. And thus lorde thou taughtest thy seruantes to fyght for her contrey. And lorde / this fyghtyng was in fygure ytaught in the old lawe. But lorde/men holde now the shadowe of the olde fyghtyng / & lcuen the lyght of thy fyghting that thou taughtest openlych / both in worde & in dede.

¶ Lorde/thou yaue vs a swerd to fyghten ayenst oure enemyes for oure countrey/ that was thyne holy techyng/and christen mens law. But lorde/thy swerde is put in a sheth and in preestes warde that haue forsake the fyghting that thou taughtest. For as they sayne/ it is ayenste her ordre to ben men of armes in thy battayle / for it is vnsemelyche / as they sayne/ that thy vyker in erth/ other his prestes shulden suffre of other men. And therefore yef any man smyte him / other any of his seruantes/ he ne taketh it nat in pacyēce/but anon he smyteth with his swerde of cursyng and afterward w̄ his bodilyche swerde he doth hem to deth. O lorde/me thinketh that this is a fyghtynge ayenste kynde and moch ayenst thy techynge.

O lorde/ wherfore thou arsedyst after swerdes in tyme of thy passyō to ayenstande

ſtãde thyne enemyes? nay forſoth thou lorde. for Peter that ſmot for gret loue of the/had no gret thanke of the for his ſmityng. And lorde/ thou were mighty ynowe to haue ayenſtonde thyne enemyes / for through thy lokyng they fellen downe to grounde. Lorde/ yblessed mote thou be. here thou techeſt vs that we ſhuldē ſuffren. For thou were mighty ynow to haue ayenſtande thyne enemyes/ and thou haddeſt weapen / & thy men weren hertye to haue ſmytten.

O ſwete lorde/how may he for ſhame clepen him ſelfe thy vyker/and heed of thy churche / that maye nat for ſhame ſuffre? Syth thou arte a lorde & ſuffredeſt of thy ſubiectes to yeuen vs enſample/ and ſo dyd thy trewe ſeruauntes.

O lorde/ whether thou yaue to Peter a ſpirituall ſwerde to curſe/ & a temporall ſwerde to ſley mens bodyes? Lorde I trow nat / for than Peter that loued the ſo moch wold haue ſmyte with thy ſwerdes. But lorde / he taught vs to bleſſen hem that curſen vs/ and ſuffren and nat ſauten. And lorde/he fedde thy people as thou bade him / and therfore he ſuffred the deth as thou dyddeſt.

¶ O lorde / why clepeth any man him

Peters successour / that hath forsaken pacyence / & fedeth thy people with cursynge and with smytynge / Lorde / thou seydest in thy gospell whan thy disciples knewen well that thou were christ that thou mustest go to Jerusalem and sufferen of the scribes & pharyses spytynges / reproues / & also the deth. And Peter toke the a syde / & seyd: God forbede that. And lord / thou seydest to Peter: go behynd me sathanas / thou sclaũderest me in Jsracll / for thou nc sauourest nat thylke thynges that ben of god but thylke that ben of men. Lorde / to mens witte it is vnresonable that thou or thy vyker / yef thou madest anye in erth / shulden suffren of your subiectes. ¶ A lorde / whether thou ordeynest an ordre of fyghters to turne men vnto belefe? Other ordeynest that knyghtes shulden swere to fyght for thy wordes? ¶ A lorde / whether thou bede that if a man turne to the feyth / that he shulde yeue his goodes & cattell to thy vyker / that hath great lordshyps / & more than him nedeth? Lorde / I wot well that in the begynnynge of the chirch / men that weren conuerted / threw en a downe her goodes before the Apostels fete. For

all

all they weren in charytie / and none of them sayde / this is myne / ne Peter made him selfe no lorde of these goodes.
¶ But lorde / now he that clepeth himselfe thy vyker vpō erth & successour to Peter / hath vbroke that cōmaūdement of charyte. For he is becomen a lorde / & he hath broken also thy cōmaundemēt of mercy / & also of pacyence. This lorde we ben fallen in to great myschefe & thraldome / for our chekereyne hath forsaken warre and armes / and hath treted to haue peace with our enemyes.
¶ A lorde / yef it be thy wyll / draw out thy swerd out of his sheth / that thy seruauntes maye fyght therewith ayenst her enemyes / and put cowardise out of our hertes / and comforte vs in batayle er than thou come with thy swerde in thy mouth to take vengeaunce on thyne enemyes. For yef we ben acorded with our enemyes tyll that tyme come / it is drede lest thou take vengeaunce bothe of hem and of vs togyther. A lorde / there nys no helpe nowe in this greate myschefe but onlyche in the.
¶ Lorde / thou yaue vs a cōmaundement of truth / in byddynge vs saye / ye ye / naye naye / and swere for nothynge.
Thou

Thou paue vs also a maundemente of mekenesse/ and another of poorenesse. But lorde/ he that clepeth him selfe thy vyker on erth / hath vbroken these com maundementes / for he maketh a lawe to compell men to swere/and by his lawes he techeth that a man to saue his lyfe/may forswere and lye. And so lorde through comforte of him and of his lawes/ the peple ne dredeth nat to swere and to lye/ ne ofte tymes to forswere hem. Lorde / here is lytell truth.
¶ O lorde / thou hast vbrought vs to a lyuynge of soule that standes in beleuynge in the/and keppynge thyne hestes/ and whan we breken thyne hestes than we Acne our soule. And lesse harme it were to suffre bodilych dethe.
Lorde / kyng Saul brake thyne hestes/ and thou toke his kyngdome from his heyres euermore after him/& gaue it to Dauid thy seruant that kept thyne hestes. And thou seydest by Samuell thy prophet to Saul kyng/ that it is a maner herpenge of false goddes to breke thyne hestes. For who that loueth the ouer all thynges and dredeth the also / he nyll for nothyng breke thyne hestes
¶ O lorde/ if brekyng of thyne hestes be

be herieng of false goddes. I trow that he that maketh the people breke thyne hestes & cõmaũdeth/that his hestes ben kepte of the people/ maketh him selfe a false god on erthe/ as Nabugodonosor did sõtyme that was kyng of Babilon.

But lorde/we forsaken such false goddes / & beleuen that there ne ben no mo goddes than thou. And thoughe thou sakke vs awhyle to ben in disease for knowlegynge of the. We thanken the with oure herte / for it is a token that thou louest vs to yeuen vs in this worlde some penaunce for our trespace.

¶ Lorde/ in the olde lawe thy true seruantes token the deth / for they wolde nat eten swynes flesche that thou haddest forboden hem to ete. O lorde what truth is in vs to eten vnclene meate of the soule / that thou haste forboden? Lorde/ thou seyest he that doth syn / is seruant of syn / & than he that lyeth in forswerynge him selfe / is seruant of lesynges / & than he is a seruaunte to the deuyll that is a lyer and fader of lesynges. And lorde thou seyest no man may serue two lordes at ones. O lorde than euerych lyer for the tyme that he lyeth other forswereth him selfe / forsaketh the

keth thy scrupce for drede of his bodylych deth & becometh the deuyls seruãt
¶ O lorde/ what truthe is in him that clepeth himself seruant to thy seruauntes / & in his doynge he maketh him a lorde of thy seruaũtes. Lorde thou wer both lorde & maister/ & so thou seyde thy selfe/ but in thy warkes thou were as a seruaunte. Lorde / this was a greate truth and a great mekenesse/ but lorde thou bede thy seruaũtes that they ne shulden haue lordshippe ouer their brethren. Lorde/ thou seydest / kynges of the hethen men han lordeship ouer her suggettes / and they that vsen her power ben ycleped well doers.
¶ But lorde/ thou seydest it shulde nat be so amongest thy seruauntes / but he that were most shuld be as a seruaunt. Thus lorde / thou taughtest thy disciples to ben meke. Lorde / in the olde lawe / thy seruauntes durste haue no lordshippe of her brethren/ but yet that thou bede hem. And yet they shulden nat do to her brethrẽ / as they dyden to thralles that seruеden hem. But they shuldẽ do to her brethren that were her seruauntes/as to her owne brethren. For all they were Abrahams children.

And

And at a certayn tyme they shulden letten her brethren passen frome hem in fredome / but yef they wolden wylfullyche abyden styllen in seruyce.

¶ O lorde / thou yaue vs in thy commynge / a lawe of parfeyte loue / and in tokē of loue thou clepedest thy self our brother. And to maken vs parfeyte in loue / thou bede that we shulden clepe to vs no fader vpon erth / but thy fader of henen we shulde clepē our fader. Helas lorde / how vyolentlych our brethren & thy chyldren ben now yput in bodilych thraldome / & in dispyte as beestes euer more in greuouse traueyl to finde prou de men in ease? But lorde / yef we taken this befoule & this dysease in pacyence and in mekenes & kepen thyne heestes / we hopen to ben free. And lorde / yeue our brethren grace to commen oute of thraldom of synne that they ben fallen in throughe the deseruynge & vsage of lordship vpon her brethren. And lorde / thyne prestes in the olde law haddē no lordships amonge her brethren. but lorde / our preestes nowe haue great lordship / and putten her brethren in gretter thraldome than lewde men that ben lordes. Thus is mekenesse forsake.

Lorde

¶ Lorde / thou byddest in the gospell / that whan a mā is ybede to the fest / he shulde sytte in the lowest place / & than he may be set hyer with worshyp whan the lorde of the fest beholdeth howe his gestes sytteth. Lorde / it is dredc that they that sytten nowe in the hyest place shullen ben beden in tyme to comynge sytte beneth. And that wol be shame & vileyne for hem. And it is thy sayeng / thylke that bigbeth himselfe shall ben ylowed / & thylke that loweth hemselfe shullen ben highed. O lorde / thou byddest in thy gospel to bē ware of the ypocrisy of pharyses / for it is a poynte of pryde contrary to mekenesse. And lorde thou seyest that they louen the first sytynge at the souper / & also the principal chayres in churches and gretynges in chepynge / and to ben ycleped maysters of men. And lorde thou sayest / ne be ye nat cleped maysters / for one is youre mayster & that is Thrist / and all ye ben brethren. And ne clepe ye to you no father bpon erthe / for one is your father that is in heuen. O lorde / this is a blessed lesson to teche men to ben meke.

¶ But lord / he that clepeth himselfe thy viker on erth / he clepeth him selfe fader

of

of faders ayens thy forbedyng. And all these worshyps thou hast forboden. He appreueth hem & maketh hem masters to many / that techē thy peple her owne techynge / & leuen thy techynge that is medefull / & hyden it by quaynte gloses from thy lewde people / & feden thy people with sweuenesse that they meten / & tales that doth lytel profyte but moch harme to the people. But lorde / these glosers seggeth that they ne despr̄ nat the state of mastrye to ben worshipped therby / but to profyte the more to thy people whan they prechen thy worde. For as they seggen / the people wolen leuen more the prechynge of a mayster that hathe ytake a state of scole / than the preching of another man that hath nat ytake the state of mastrye.

Lorde / whether it be any nede that masters beren wytnes to thy techyng that it is trew and good? Or lorde / whether maye any maister mowe by his estate of mastrye / that thou haste forbodden drawe any man from his synne rather than another man that is nat a mayster / ne wole be none / for it is forbodden him in the Gospell? Lorde / thou sendest no masters to preche the people

and

and thou knowledgest in the gospell to thy father/ that he hath yhyd his wysdome from wise men and redy men and shewed it to lytell chyldren. And lorde/ maisters of the law hylden thy teching foly/ & seyden that thou woldest distroy the people with thy techyng. Trulych lorde so these maysters seggeth nowe/ for they haue ywritten many bokes ayenst thy techynge that is truthe/ & so the prophesye of Hieremie is fulfylled whan he sayth: Trulyche the falce pointes of the masters of the law hath ywrought lesynge. And now is the tyme ycome that saynt Paule speketh of there he sayth/ Tyme shall come whan men shulle nat susteyne wholsome teachynge. But they shullen gader to hepe maisters with hutchynge eares/ and from truth they shullen turnen awaye her herynge/ and tournen hem to tales that maysters haue ymaked to shewen her mastrye and her wysdome.

¶ And lorde/ a man shall leue more a mans werkes than his wordes/ & the dede sheweth wel of these maisters that they desyren more mastrie for her owne worshyp than for profyte of the peple. For whan they be maysters/ they ne

prechen nat so ofte as they dyd before. And yet they prechen / communelych it is before ryche men/there as they mowen bere worshippe and also profyte of her prechynge. But before poore men they prechen but selden whan they ben maysters . & so by her workes we maye sene that they ben false glosers.
And lorde/me thinketh that who so wol kepen thyne hestes him nedeth no glo-ses/ but thylke that clepen hē self chris-ten men/ and lyuen ayenst thy teching and thyne hestes / nedelyche they mote glose thyne heestes after her lyuynge/ other els men shulden openlych knowe her ypocrisye and her falsched.
¶ But lorde/thou saiest that there nys nothynge phyd that it shall nat be she-wed somtyme. And lorde yblessed mote thou be. For somwhat thou shewest vs now of our myscheues that we ben fal-len in through the wysdom of maisters that haue by sleyghthes plad vs away from the & thy teching/ that thou that were maister of heuen taught vs for lo ue / whan thou were here some tyme to hele of oure soules withouten errour or heresye. But maystres of the worl-des wysdome and her founder / haue

ydamp-

ydampned it for heresy and for errour.
¶ O lorde/ me thinketh it is a gret pri
de this to reprouc thy wisdom & thy te-
chinge. And lorde/ me thiketh that this
Nabugodonosor kyng of Babilō/ that
thus hath reproued thy techige & thine
hestes / and cōmaundeth on all wyse to
kepen his hestes / maken thy people
heryen him as a god on erthe/ and ma-
keth hem his thralles & his seruantes.
But lorde/ we lewde men knowen no
god but the/ & we with thyne helpe and
thy grace/ forsaken Nabugodonosor &
his lawes. For he in his proude estate
wole haue all men vnder him/ & he nyll
be vnder no mā. He vndoth thy lawes
that thou ordeynest to ben kept/ & ma-
keth his owne lawes as him lyketh / &
so he maketh him kynge abouen all o-
ther kynges of the erth / & maketh men
to worshippen him as a God / and thy
great sacrifyce he hath done awaye.
¶ O lorde/ here is thy cōmaūdemēt of
mekenesse myscheefyche to broke/ & thy
blessed cōmaundement of poorenesse is
also to broken & yhid from thy people.
Lorde/ zachary thy prophet saith/ that
thou that shuldest ben our kynge/ shul-
dest ben a poore man/ and so thou were
for

for thou saydest thy selfe / Foxes haue dennes/and byrdes of heuen nestes/and mannes sonne hath nat where to lygge his heed on. And thou saydest/yblessed ben poore men in Spirite / for the kyngdome of heuen his hern. And wo to ryche men / for they han her comfort in this worlde. And thou bade thy disciples to ben ware of all couetyse / for thou saydest/ In the habundaunce of a mānes hauyng/ ne is nat his lyuelode. And so thou teachest/that thylke that han more than hem nedeth to her lyuyng lyuē in couetyse. Also thou sayest that but yef a man forsake all thynges that he oweth / he ne maye nat ben thy disciple. Lorde / thou sayest that thy worde that is sowe in ryche mennes hertes/ bringeth forthe no fruyte. For rychesse/and the busyneſſe of this worlde maketh it withouten fruyte.
O lorde here ben many blessed techyngs to tech men to ben pore & loue porenes. But lorde harme is / pore men & pooreneſſe ben yhated/& rich men ben yloued and honoured. And yef a man be a pore man / men holden him a man withoute grace / & yef a man despyzeth pooreneſſe men holden him but a fole. And yef a man

a man be a riche man / men clepen hem a gracyous mā/and thylke that ben bu sye in getynge of rychesse/ben yholde wyse men and redy/ but lorde/these ry- che mē sayen that it is both lefull and medefull to hem to gadre rychesse toge der. For they ne gadreth it nat for hem selfe/ but for other men that ben nedy/ & lorde her werkes shewen the truth. For yef a pore nedy man wolde borowen of her rychesse / he nyll lende him none of his good / but yef he mowe be seker to haue it agayne by a certayne daye.

¶ But/lord thou bede that a man shul de lene & nat hoppynge yeldynge ayene of him that he leneth to/ & thy fader of heuyn wole quyte him his mede. And yef a pore axe a ryche mē any good / the rych mā wole yeue him but a lytell/and yet it shalbe lytell worth. And lorde me thinketh that here is lytell loue & cha- ryte / both to god and to our brethren.

¶ For lorde thou techest in thy gospel that what mē do to thy seruaūtes/they done to the. A lorde/yef a pore man axe good for thy loue / mē yeueth him a ly- tell of the worst. For these ryche mē or deynen both breed and ale for goddes men of the worst that they haue. Oh

lorde.

lorde / syth all the good that men haue
commeth of the. Howe dare any man
yeue the of the worst / and kepe to him
selfe the best? Howe mowe suche men
saye that they gathercn tychesse for o-
thers nede / as well as hem selfe / sythe
her werkes ben contrarye to her wor-
des? And that is no great truthe.
And be ye seker / these goodes that rych
men han / they ben goddes goodes yta-
ke to youre keppynge / to loke howe ye
wolen bysette to the worshippe of god.
And lorde / thou sayest in the Gospell /
that who so is trew in lytell / he is true
in that thynge that is more. And who
that is false in a lytell thynge / Who
wole taken him towarde thynges of a
gretter value? And therfore be ye ware
that han goddes goodes to kepe. Spen
de ye thylke trulyche to the worshippe
of god / lest ye lesen the blysse of heuen
for the vntrewe despendynge of goddes
goodes in this worlde.
O lorde / these rich men seggen that
they done moche for thy loue. For ma-
ny pore labourers ben yfounde by hem /
that shulden fare febelyche ne were nat
they and her redynesse / for soth me thin
keth that pore labozers yeueth to these

eych men more than they yeuen hem a-
yenward. For the poore mã mote gone
to his labour in colde & in hete/ in wete
and drye/ & spende his flesch & his blode
in the rych mens workes vpon goddes
grounde to fynde the rych man in ease &
in lykynge/ & in good fare of meate & of
drinke/ & of clothyng. Here is a great
yeft of the poore man. for he yeueth his
owne body. But what yeueth the ryche
mã hym ayenward? Certes feble mete
and feble drinke & feble clothyng. what
euer they seggen / suche be her werkes/
and here is lytell loue. And whosoeuer
loketh well about/ all the world fareth
thus as we seggen. And all men study-
eth on euery syde howe they may ware
rych. And euerych man almest is a sha-
med to ben holden a poore man.

¶ And lorde I trowe / for thou were a
poore man/men tokē lytell regard to the
and to thy techynge. But lorde / thou
come to yeue vs a new testamēt of loue
and therfore it was semelych that thou
came in poorenesse to proue who wolle
loue the & kepen thyne heestes. For yef
thou haddest ycome in forme of a ryche
man & of a lorde / men wolde rather for
thy drede than for thy loue haue ykept

thyne

thyne hestes. And so lorde / nowe thou might well ysee which louē the as they shuld in keppyng thyne hestes. for who that loueth the in thy porenesse and in thy lownesse / nedes he mote loue the in thy lordshippe and thy hyghnesse.

¶ But lorde / the worlde is turned vpso downe / & men louen pore men but a lytell / ne porenesse nother. But men ben ashamed of porenesse / & therfore lorde / I trow that thou art a pore kyng. and therfore I trowe that he that clepeth him selfe thy vyker on erthe / hath forsake poorenesse / as he hath ydo the remenaunte of thy lawe and is bycome a ryche man / and a lorde / & maketh his treasoure vpon the erth / that thou forbedest in the gospell. And for his right and his rychesse he wole plete & fyght / and curse. And yet lorde he wole segge that he forsaketh all thynges that he oweth as thy trewe disceple mote done after thy techynge in the gospell.

But lorde / thou ne taughtest nat a mā to forsakē his goodes & pleten for hem and fyghten & cursen. And lorde / he taketh on him power to assoylyn a mā of all maner things / but yef it be of dette. Truly ch lord / mē thinketh he knoweth

lytell of charyte. For who that beth in charite possesseth thy goodes in comen and nat in proper at his neyghbours nede. And than shall there none of hem seggen / this is myne / but it is goodes that god graunteth to vs to spenden it to his worshyp. And so yef any of hem borroweth a porcion of thylke goodes / & despendeth hem to gods worshyp. God is apayed of this spendyng / & alowyth him for his trewe doynge. And yef god is apayed of that dispendynge that is the principall lorde of thylke goodes / howe dare any of his seruauntes aren therof acomptes / other chalengen it for dette? Serten of one thynge I am incerten / that these that charge so moche dette of worldly catell they knowen lytel of Christes law of charite. for ich am a bayly of gods goodes in the worlde / yef I se my brother in nede / ych am yholden by charyte to part with him of these goodes to his nede / & yef he spendeth hem well to the worshyp of god / I mote be well apayed as though ych my selfe had spended hem to the worshippe of god. And yef the principall lorde is well payed of my brothers doyng / & the dispendynge of his goodes / how maye

I segge for shame that my brother is dettour to me of the goodes that I toke him to spenden in goddes worship at his nede? And yet my brother spendeth amys the goodes that I take him / ych am discharged of my delyueraunce of the goodes / yet I take him in charytie thylke goodes at his nede. And ych am yholde to ben sorye of his euyll dispendynge / me I maye nat aren the goodes that I toke him to his nede in forme of dette. For at his nede they weren his as well as myne. And thus is my brother yholde to done to me yef he seyth me in nede / & yef we ben in charyte / lytell shulde we chargen of dette. And ne we shulde nat aske so dettes / as men that knowen nat god. And than be we poore in forsakynge all thynges that we owen. For yf we ben in charite / we wolen nother fyght nor curse / ne plete for our goodes with our brethren.

¶ O lorde / thus thou taughtest thy seruauntes to lyuen. And so they lyuedde whyle they haddē good shepherdes that feddē thy shepe & ne robbed hem nat of her lyfelode / as Peter thy good shepeherde and thy other Apostels. But lorde / he that clepeth him selfe thy vyker

vpon

vpon erth and successoure to Peter/ he robbeth thy people of her bodilych lyfe lode / for he ordeyneth proude shepherdes to lyuen in case by the tenth party of poore mens traueyle. And he yeueth hem leue to lyuen where hem lyketh. And yef men ne wolen nat wylfullyche yeuen hem these tythynges/they wolen han hem ayenst her wyll by mastry and by cursynge to maken hem ryche.

¶ Lorde/how may any mā segge that such shepherdes that loue more the wole than the shepe / & feden nat thy shepe in body ne in soule / ne dē such raueynours and theues? And who may segge that the mayntenour of such shepherdes/ ne is nat a mayntenoure of theues & robbers? How wole we assoyle shepherdes of her robbynge without restitueyon of her goodes that they robben thy shepe of ayenst her wyll? Lorde/ of all shepherdes blessed mote thou be. For thou louedest more the shepe than her wole. For thou fedest thy shepe both in body and in soule. And for loue of thy shepe thou toke thy deth to bringe thy shepe out of wolues mouthes. And the most charge that thou gauc to Peter / was to fede thy shepe. And so he dyd trewlyche

ryche/ and take the deth for the and for thy shepe. For he come into the folde of shepe by the that were the doze. And so I trowe a fewe other dyd as he dyd/ thoughe they clepen hem selfe successours to Peter. For her wozkes shewe what they ben. For they robben and sleen and distroyen. They robben thy shepe of the tenth parte of her traueyle/ and feden hem selfe in ease. They sleen thy shepe. For they peynen hem for hũgre of her soule to the dethe. They distroyen thy shepe. For with myght and with sternshippe they rulen thy shepe/ that for drede they ben dysparpled abrode in mountaynes/ and there the wylde bestes of the felde distroieth hem and deuoureth hem for faute of a good shepherde.

¶ O lorde/ yef it be thy wyll/ delyuer thy shepe out of such shepherdes warde that retcheth nat of thy shepe/ han they her wole to make hem selfe ryche. For thy shepe ben in great myschefe & foule accombred with her shepherdes.

¶ But for thy shepherdes wolden ben excused/ they haue ygetten hem hyredmen to fede thy people/ & these comen in shepes clothynge. But dredeles/ her

wer-

werkes shewen that within forthe they ben but wolfes. For han they her hyre they ne retcheth but a lytell/how sorily che thy shepe bē kepte. For as they seggen hemself/they ben but hired mē that han no charge of thy shepe. And whan they shulden feden thy shepe in the plentuouse lesew of thy techynge/ they standen betwene hem & her lesewe / so that thy shepe ne han but a syght of thy lesewe/ but eten they shullen nat therof. But they feden hem in a sory sowre lesewe of lesynges & of tales. And so thy shepe fallen into grenouse sycknesse thorowe this euyll lesewe. And if any shepe breke ouer in to thy lesewe to taken the swetnesse therof / anon these hyred men dryue him out with houndes And thus thy shepe by these hyred men ben ykepte out of her kyndlyche lesew/ and ben yfed with sowre grasse and sorye baren lesewes. And yet they feden hem but selden / and whan they haue sorylyche fed hem / they taken great hyre/ and goue awaye from thy sheepe and letten hem a worthe. And for drede lest thy shepe wolden in her absence goo to thy swete lesewe. They haue enclosed it all aboute so strōglyche and so hygh/
there

there may no shepe comē there within. but yef it be a walysch lepre of the moū taynes that maye with his longe legges lepen ouer the walles. For the hyredmen ben full certeyne that yef thy shepe hadden ones tasted the swetnesse of thy lesew / they ne wolde no more bē yfed of these hyred men in her sowre lesewes. And therefore these hyred men kepen hem out of that lesewe. For hadden the shepe ones ytasted well of thy lesew / they woldē without a ledder go thyther to her mete / & than mote these hyred men sechen hem another laboure to lyue by than keppynge of shepe. And they ben fell and ware ynowe therof / & therfore they feden thy shepe with soure mete that nought is / & hyden from thy shepe the swetnesse of thy lesewe. And so though these hyred men gone in shepes clothynge / in her workes they ben wolues / that moche harme done to thy shepe as we haue ytolde.

O lorde / they comen as shepe / for they seggen that they ben pore & haue forsaken the worlde to lyuen parfytlyche as thou taughtest in the gospell. Lorde / this is shepes clothynge. But lorde / thou ne taughtest nat a mā to forsaken

the trauelous lyuyng in poꝛenes in the
woꝛld/to lyuē in ese with rychesse by o-
ther mens traueyle/ & haue loꝛdshyp on
her bꝛethꝛen. Foꝛ loꝛde/this is moꝛe
to foꝛsaken the and go to the woꝛlde.
¶ O loꝛde/ thou ne taughtest nat a mā
to foꝛsake the woꝛld to lyuē in poꝛenes
of beggyng by other mens trauell that
ben as feble as they ben. Ne loꝛd/thou
ne taughtest nat a man to lyuen in poꝛe
nesse of beggynge/ that were stronge y-
nough to traueyle foꝛ his lyfelode. Ne
loꝛde/ thou ne taughtest nat a mā to bē
a begger to beggē of men moꝛe thā him
nedeth / to bylden gret castels & maken
gret festes to thylke that han no nede.
¶ O loꝛde/ thou ne taughtest nat men
this poꝛenesse/ foꝛ it is out of charite.
But thy poꝛenesse that thou taughtest
nourissheth charyte. Loꝛde/syth Paul
sayth / that he that foꝛsaketh the char-
ge of thylke that ben homlyche wt̄ him
hath foꝛsaken his fayth/& is woꝛse thā
a mysbeleued man. Howe than mowe
these men seggen that they beleuen in
Chꝛist / that han foꝛsake hir poꝛe feble
frendes / & let hem lyue in traueyle & in
disease/that traueyled ful soꝛe foꝛ hem/
whan they weren ponge & vnmighty to
helpen

helpen hem selfe? And they wolen lyue in ease by other mens traueyle euer more in beggynge withouten shame.
Lorde/ thou ne taughtest nat this maner poorenesse / for it is out of charyte. And all thy lawe is charite/other thing that nourisheth charyte. And these hy tidmē these shepherdes sende about to kepe thy shepe / and to feden hem other whyles in sorye baren lesewes. Lorde/ thou ne madest none suche shepherdes ne kepers of thy shepe/ that weren yerners aboute countreys / and wolden ones other twyse a yere fede sorily the thy shepe / & for so lytell traueyle taken a great hyre/and sythen all the yere afterwarde do what hem lyketh / and let thy shepe perysshe for defaute of kepīg.
¶ But thy shepherdes abyden styll ā her shepe / and feden hem in thy plentuouse lesewe of thy techynge / & goae before thy shepe & techen hem the waye in to that plentuouse and swete lesewe/ and kepen thy flocke from rauenynge of the wylde bestes of the felde.
¶ O lorde/ delyuer thy shepe out of the warde of these shepherdes & these hired men that standen more to kepe her rybebelle that they robbed of thy shepe thā

they standen in keppynge of thy shepe.
¶ O lorde/ whan thou come to Jerusa
lem sometyme / thou droue oute of the
temple/ sellers of bestes & of other chaf
fer/ and seydest: Myne house shulden
ben cleped an house of prayers/but thei
maden a denne of theues of it. O lorde
thou art the temple in whom we shuldē
prayen thy fader of heuen. & Salomōs
temple that was ybelded at Jerusalem
was fygure of this temple. But lorde/
he that clepeth him selfe thy vyker vpō
erthe/ and sayth that he occuppeth thy
place here on erth/is become a chapmā
in the temple/ & hath his chapmen wal
kynge in dyuerse countreys to sellen
his chaffre and to make him rych. And
he sayth thou gaue him so gret power
abouen all other men / that what euer
he byndeth either vnbyndeth in erthe/
thou byndest other vnbyndest the same
in heuen. And so of great power he sel-
leth other men forgyuenesse of her sinne.
And for moche money he wyll assoylen
a man so clene of his synne / that he be-
hoteth men the blysse of heuen without
ten any payne after that they be deed
that yeuen him moche money.
¶ Bysshopryches & churches and such
other

other chaffers he selleth also for money and maketh hem selfe ryche. And thus he begyleth the people.

¶ O lorde Jesu/ here is moch vntruth and myschefe and mater of sorowe. Lorde/ thou seydest somtyme that thou woldest be with thy seruauntes in to the ende of the worlde. And thou seydest also there as twayne or thre ben ygadered togider in thy name/ that thou arte in the myddle of hem. A lorde/ thā it was no nede to the to maken a lefte-naunt/ syth thou wolte be euermore amonge thy seruauntes.

¶ Lorde/ thou axedest of thy disciples who they trowed that thou were. And Peter answered and sayde/ that thou arte Christe goddes sonne. And thou saydest to Peter. Thou arte yblessed Symon Bariona/ for flesche and blode ne shewed nat this to the/ but my father that is in heuen. And I say to the that thou arte Peter/ & vpon this stone ych wole bylde my church/ & the yates of hell ne shullen nat auayle ayens it. And to the ych wolle gyue the keyes of heuen/ and what euer thou byndest vppon erthe shall be bounde in heuen/ and what euer thou vnbyndest on erth/

shalbe vnbounden in heuen. This power also was graunted vnto the other disciples as wel as to Peter/as the gospell openlych telleth. In this place mi seggē that thou graūted to Peters successours the selfe power that thou yaue to Peter. And therfore the bysshop of Rome/ that sayth he is Peters successour/ taketh this power to him to bynden & vnbynden in erth what hi lyketh But lorde/ych haue moch wonder how he maye for shame clepen him selfe Peters successour. For Peter knowleged that thou were Christ & god/and kepte the hestes of thy law/but these han forsaken the hestes of thy law/& hath ymaked a lawe contrarye to thyne hestes of thy lawe. And so he maked him selfe a false Christ & a false god in erthe. And I trowe thou yaue him no power to vndo thy lawe. And so in takynge this power vpon him he maketh him a false Christ and Antichrist. For who maye be more ayens Christ/ than he that in his wordes maketh him selfe Christes byker in erth. And in his warkes vndoth the ordynaunce of Christ/ and maketh men beleuen that it is nedefull to the heale of mennes soules to beleuen

that he is Christes vyker in erthe. And what euer he byndeth in erth is ybounden in heuen/ and vnder this colour he vndoth Christes law/ and maketh men on all wyse to kepen his lawe and his hestes. And thus men maye yslene that he is ayens Christ / and therefore he is Antichrist that maketh mē worshippen him as a God on erthe / as the proude kynge Nabugodonosor dyd somtyme/ that was kynge of Babylon.

And therfore we lewde mē that knowe no god but the Jesu Christ / beleuen in the that art our god and our kyng/and our Christ / and thy lawes. And forsaken Antichrist & Nabugodonosor that is a false God and a false Christ/ & his lawes that ben contrarye of thy teachynge. And lorde / strengthe thou vs ayens our enemyes/ for they ben about to maken vs forsake the and thy lawe/ other els to putten vs to deth. O lorde onlyche in the is oure trust to helpe vs in this myschefe for thy gret goodnesse that is withouten ende.

¶ Lord/ thou ne taughtest nat thy disciples to assoylen men of her syn / and letten hem a penaunce for her syn/ in fastynge ne in prayenge/ ne other almose

dede

dede / ne thy selfe ne thy disciples blede no such power here on erth. For lorde / thou forgeue men her synnes / and dede hem syn no more. And thy disciples fulleden men in thy name in forgeuenes of her synnes. For they toke no such power vpō hem as our prestes done now. And lorde / thou ne alloyledest no man both of his syn and of his payne that was dewe for his synne / ne thou graun tedest no man such power here on erth. ¶ And lorde / me thynketh that if there were a purgatorye / and any erthlyche man had power to delyuer synfull men from the paynes of purgatory / he shulde / and he were in charytie / sauen euerych man that were in saluacyon from thylke paynes / sythe they make them gretter than any bodilyche paynes of this worlde. Also yef the byschoppe of Rome had suche a power / he him selfe shulde neuer come in purgatorye ne in hell. And syth we se wel that he ne hath no power to kepen hem selfe ne other men nother out of these bodilych paynes of the worlde / and he maye goo to hell for his synne as another mā may. I ne beleue nat that he hathe so greate a power to alloylen men of her synne

as

as he taketh vppon hym abouen all o-
ther men. And I trowe that in this he
hygheth him selfe aboue god.
¶ As touchynge the sellynge of Bys-
shoprryches and persouages/ I trowe it
be a poynte of falsched. For ayens gods
des ordynaunce he robbeth poore men
of a porcyon of her sustynaunce and sel
leth it/ other yeueth it to fynde proude
men in ydelenesse that done the lewde
people lytell prophet & moch harme as
we tolde before. Thus bē thy cōmaun-
dementrs of truth/ of mekenesse and of
poorenesse vndone by him that clepeth
him selfe thy vyker here vpon erth.
¶ A lorde thou youe vs a commaunde
ment of chastite / that is/ a forsakynge
of flesshelyche lustes. For thou brough
test vs to a lyuynge of soule that is y-
gouerned by thy worde. For lord/thou
ordeyneft womā more fraple than man
to ben ygouerned by mannes rule / and
his helpe to please the and kepe thyne
hestes. Ne thou ne ordeynedeft that a
man shulde desyre the companye of a
woman & maken her his wife/to lyuen
with her in his lustes/ as a swyne doth
or a horse. And his wyfe ne lyked him
nat to his lustes. Lorde/ thou ne gaue
nat

nat a man leue to depten hym from his wyfe and taken hym another.

¶ But lorde / thy maryage is a comen accorde betwene man & womā to lyuen togyder to her lyues ende / & in thy seruyce either the better for others helpe / and thylke that bē thus ycome togyder ben ioyned by the / & thylke that God ioyneth may no man departe. But lorde thou seyest / that if a mā se a woman to coueten her / thā he doth with the woman lecherye in his hert. And lorde / yef a mā defyre his wyfe in couetyse of such lustes / & nat to flye from hordome his weddynge is lecherye / ne thou ne ioynest hem nat togyther. Thus was Raguels daughter ywedded to .vii. husbandes that the deuyll strangled. But Toby toke her to lyue with her in clennesse & bringynge vp of her chyldren to thy worshyp / and on hym the deuyll ne had no power. for the weddyng was ymaked in god / for god / & through god.

¶ O lorde / the people is farre ygo from this maner of weddyng. for nowe men wedden her wyues for fayrenesse / other for rychesse / or some such other fleschelych lustes. And lorde / so it proueth by hem for the most parte. For a man shal

nat fynde two wedded in a lande/where the husbande loues the wife/ & the wife is buxum to the man / as they shulden after thy lawe of marpage. But other the mā loues nat the wyfe / or the wyfe is nat buxum to her man. And thus lorde is the rule of prefe that neuer failleth to preue whether it be done by the or no And lorde / all this myschefe is comen amonge thy people for that they know nat thy worde / but her shepherdes and hyred men feden hē with her sweuenes and lesynges. And lorde / where they shulden gon before vs in the felde / they seggen that her ordre is to holy for thy mariage. And lord/ he that calleth him selfe thy vyker vpon erth/wyll nat suffren preestes to taken hem wyues for that it is ayens his lawe. But lorde/he wyll dyspensen with hem to kepen hoten for a certayne sōme of money. And lorde / all horedome is forfended in thy lawe. And lorde/ thou neuer forfendest preestes her wyues ner thy Apostels nether. And well I wote in our londe preestes hadden wyues vntyll Anselmus dayes/ in the yere of our lorde god a.xi. hundreth & twenty and nyne/ as Huntindon writes. And lorde / this makes

people

people for the moſt parte leuen that lechery is no ſynne. Therefore we lewde men preyen the that thou wolte lende vs ſhepherdes of thyne owne that wolen feden thy flocke in thy leſewe & gon before hem ſelf and ſo writen thy lawe in our hertes / that from the leſt to the meſt all they mayen knowen the. And lorde / gyue oure kynge and his lordes herte to defenden thy trewe ſhepherdes and thy ſhepe from oute of the wolues mouthes / and grace to knowe the that arte the trewe Chriſt / the ſonne of thy heuenly father / fromc the Antechriſt that is the ſonne of pride. And lorde / gyue vs thy poore ſhepe pacyence / and ſtrength to ſuffre for thy lawe the cruelneſſe of thy myſcheuous wolues. And lorde / as thou haſt promyſed ſhorten theſe dayes. Lorde / we axen this now / for more nede was there neuer.